

Olivet Nazarene University Digital Commons @ Olivet

Herald of Holiness/Holiness Today

Church of the Nazarene

4-6-1966

Herald of Holiness Volume 55 Number 07 (1966)

W. T. Purkiser (Editor)
Nazarene Publishing House

Follow this and additional works at: https://digitalcommons.olivet.edu/cotn_hoh



Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [History of Christianity Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

Recommended Citation

Purkiser, W. T. (Editor), "Herald of Holiness Volume 55 Number 07 (1966)" (1966). *Herald of Holiness/Holiness Today*. 432.
https://digitalcommons.olivet.edu/cotn_hoh/432

This Journal Issue is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Herald of Holiness/Holiness Today by an authorized administrator of Digital Commons @ Olivet. For more information, please contact digitalcommons@olivet.edu.

April 6, 1966

herald

OF HOLINESS

Church of the Nazarene

Among Forgotten Easter Sermons

(See page 3.)

APRIL 1966

Forced

How Haiti Gets Ready

(See pages 8-9.)



The Power of His Resurrection

*General
Superintendent
Young*



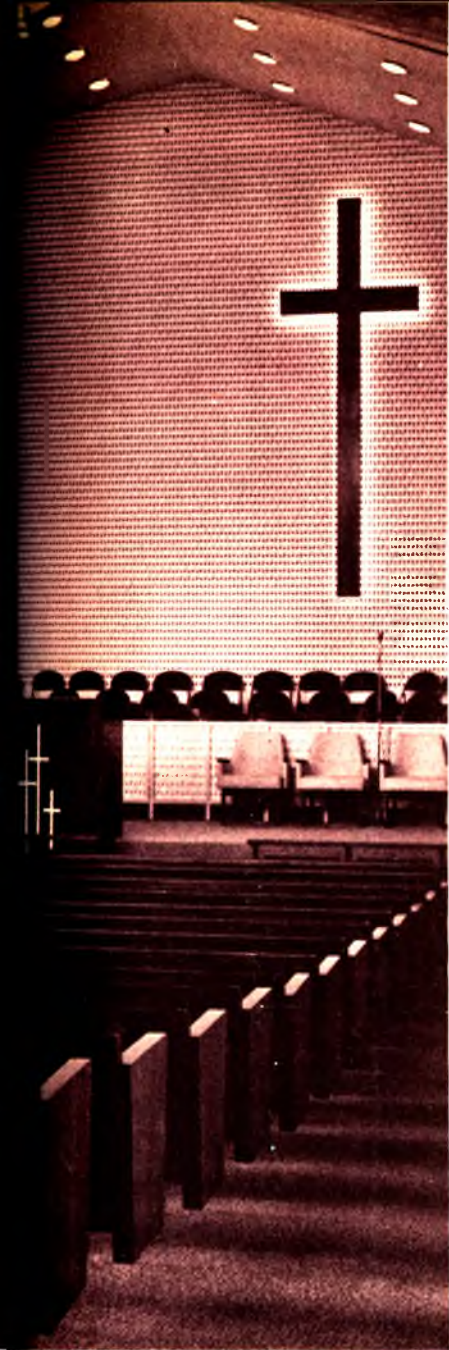
The immediacy of the divine power and the breakup of entrenched forces of evil are demonstrated and dramatized in the resurrection of our Lord from the dead. Some men had believed in the ultimate triumph of God's power, but when Jesus rose from the dead that power was brought near. Peter expressed it well in his sermon at Pentecost, "Whom you killed by nailing Him to the cross,—Him God raised up by unfastening the cords of death; for He could not be held in its grip" (Acts 2:23b-24, *The Berkeley Version*.)

Many times the doubts and questions of men are in reality altars to "the unknown God" whom they seek. But the message of the Christian Church speaks with assurance, "[The God] whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23b). We cannot give simple answers to hard questions; our answers must be as penetrating as man's need. This is the true reason for Calvary, and God's depth reply to our despair is found in the empty tomb. Actually, God's answer was not an easy one. His Son became man and dwelt among us. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8).

The death of Jesus, cruel as it was, was in reality short. It is His resurrection that is

long and ultimate. This became the ever-recurring theme for the New Testament Church. They had seen their Lord. But the forty days of evidence was ample and convincing only to believing hearts. The meaning of Calvary became clear: Christ died there for our sins and rose again for our justification. Those who followed Christ were now in The Way. His teaching became a frame of reference for all their activities and goals. It gave meaning to life itself. It afforded them joy and hope, even now as well as in the world to come. Christ became their "all" and then they discovered that He was "in all." Despite their constant persecution they were "absurdly happy" and "gloriously unselfish."

The Resurrection makes demands of the twentieth-century Christian too. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3:1-2). We cannot obtain the benefits of the gospel without submitting to its terms. All self-seeking and hypocrisy must go. We must share the fellowship of His sufferings if we would know the power of His resurrection (Philippians 3:10). There are no exemptions in this conflict.



Among Forgotten Easter Sermons

• By LANCE ZAVITZ

gotten, in which a humble preacher talked about the Resurrection and a certain Jesus, with whom he seemed to be very well acquainted.

SOMEHOW, that particular morning I felt a need to remember. Nothing special had happened in the previous week. I suppose it was just the general atmosphere of uncertainty in which we live these days. I found I was beginning to ask, as so many of my friends had been asking for some time: Is life worthwhile, at least the way most of us live it? What harm is there in corner-cutting if you don't overdo it? Wouldn't it be easier to toss integrity, honesty, decency, and all the other worn and bedraggled virtues out the window and just enjoy life? Why am I here? Where am I going? And what am I going to do after I get there?

The flower-banked altar was there, all right. The music must have taken a lot of practice, for it was everything that could have been desired. The ushers gathered the offering at the proper time and no one dropped a plate. Despite miserable weather, there was enough new finery scattered about the church to create an illusion of spring.

FINALLY, the preliminaries were over and everyone settled

back to listen to the sermon. It proved to be a lecture on "Life with a Margin." That word "margin" bothered me at first. Along with a lot of friends I was wiped out in the market crash of 1929 and none of us had cared very much for the word "margin" since then. But the preacher didn't look old enough to remember those penny-pinching days, so mentally I shrugged it off and tried to concentrate on what he was saying.

In the next half hour I heard several things. I heard that there are a lot of theories about the resurrection of Jesus—ranging from outright disbelief to complete belief in the bodily resurrection—and that it really didn't make much difference what one believed about it. The preacher didn't say just what he believed, but I gathered that he didn't put much stock in the Resurrection.

He thought it much more important to discover "this touchstone for which we are all seeking which made this man stand out." I knew he must be referring to Christ because at other points in the "sermon" he spoke of "Jesus of Nazareth, this man."

HE TALKED about how "this man" was able to face betrayal and death and how He stood out in the memory of His followers because He lived life "with a margin"—there was that word again,

I WENT TO church one Sunday morning—not because I felt obliged to do so, not because I was afraid of eternal damnation if I stayed at home, not because I hoped to build up a credit balance in the account books of the Almighty—but because I felt a need of something.

It was Easter Sunday, a day which always awakens long-dormant memories of flower-banked altars, of great, swelling choruses, and of many complacent people wearing their newest finery.

Most of all, it brings back memories of sermons long since for-

but I think he really meant "reserve."

Then he went way back into the Old Testament, centuries before the first Easter, and talked about the great king, David, and the "legend that was preserved" about his encounter with Goliath, the giant Philistine. He reminded us that, although David had said that God would give him victory, he nevertheless picked up, not one, but five stones for his sling.

The stones, as the preacher told it, were symbolic of the margin, the reserve strengths that each person must have within himself for times of crisis.

AS HE TALKED, I thought of 1929 and some other crises, when a lot of men who had boasted of their mental and physical strength found that they had no inner strength left. A lot of them, who

didn't believe in any supernatural power—any God—locked themselves in rooms and wrote a period to the story of their lives. And I thought of other men and women I'd known, who had faced one crisis after another and had kept right on in a straight line. They seemed to draw some fresh strength from some reservoir outside themselves.

Suddenly I remembered something out of my childhood, something about the first Easter and the women who went early to the tomb. I remembered that they said to one another, "Who shall roll us away the stone from the door of the sepulchre?" And I heard again the ring of triumph in the voice of the old preacher back in the little country church of my boyhood as he said: "'And when they looked, they saw that the stone was rolled away: for it was very great'" (Mark 16:3-4).

Once again, as long ago, the glory of God shone from that open tomb straight into my heart, where another sealed door had been opened by a power beyond that of earth. I knew that whatever man might think, or say, or do, there would always be the power of the Resurrection for those who believe.

AS I SLIPPED quietly out of the church, lest I should disturb those who seemed entranced by the voice of logic denying the reality of eternal life, I heard the voice of the preacher concluding his lecture:

"We may trust God, but we had better learn to pick up five stones."

But those were not the words that have rung in my heart again and again since that Easter morning, sounding each time a new note of faith. In the darkness or in the dawn, my heart beats to the triumphant refrain—

"The Lord is risen indeed!"

I went to church one Sunday morning. God spoke to my heart there. But the voice with which He spoke did not come from the pulpit.

Lord of the Emmaus Road

By LOUIS O. McMAHON

*Risen Lord, Traveler of Emmaus road,
Come walk this day with me.
Draw Thou near that I may hear
Thy voice, and will to see.*

*With body worn when duty calls,
Sometimes my faith is weak.
In days like these, O Lord, please
Let me hear Thee speak.*

*So slow of heart am I at times
To understand Thy Word so dear!
Abide with me, where'er I be;
Linger, stay Thou near.*

*Every road is Emmaus road
When for Thee my heart doth yearn.
Along lonely ways come happy days,
And in Thy presence my heart doth burn.*

About This Issue . . .

Two stories, reported with the aid of Field Superintendents Harry Rich (Haiti) and Bartlett McKay (Japan), are in sharp contrast to the Easter image of North Americans reflected on this week's cover. The two missions, in fact, contrast each other.

In Haiti, people this week are hassling for tickets to get inside a Nazarene church courtyard (see pages 8 and 9). In Japan, many converts are first attracted through radio (see page 12). Only after painstakingly being shown the "hope" of Christianity, they take their first faltering steps of faith.

This is not to say that in either country Christians are being made *en masse*. It requires no less dedication to become a Christian in the islands of the Caribbean than in those of the Pacific. But the techniques, as these two news features point out, are vastly different. And, not incidentally, they give us added understanding and inspiration as we prepare Easter Offering envelopes this week.

—Managing Editor

The Easter Gospel

• By E. E. WORDSWORTH

D. L. MOODY said, "When I was a young man, I used to spend my summers in Chicago, and when the ministers were away they used to send for me to conduct funerals. One day I was called on suddenly to conduct a funeral, and I thought, 'This is my opportunity; I will give them a Christian sermon.' I tried to find one of Christ's funeral sermons, and I found He broke up every funeral He ever attended. The dead could not stay dead where He was."

Truly Christ said, "I am the resurrection, and the life."

In the Early Church (the first two or three centuries of this era) after the resurrection of Christ, the common and established greeting among Christians was, "Christ is risen!" The response was, "He is risen indeed!"

SEE THESE Christians meeting on the lonely desert: "Christ is risen"—"He is risen indeed!" On the narrow street, "Christ is risen"—"He is risen indeed!" In the home, "Christ is risen"—"He is risen indeed!" On the Mediterranean Sea or the mountain slope, in the place of business, shepherds in their fields, on the bloody field of battle, in the marts of trade, in the social circle, on camel back, riding donkeys, horses, or mules, in caravans, chariots, or on foot, everywhere, anywhere, "Christ is risen"—"He is risen indeed!"

Glorious faith in its reality and hearty Christian response!

The blessed reality of the risen Christ is the gospel message of the apostolic Church. Peter, on the Day of Pentecost, proclaimed it: "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32). St. Paul wrote, "That I may know him, and the power of his resurrection" (Philippians 3:10).

THE EASTER gospel means companionship for the lonely. Two men were on their way to Emmaus when the Galilean Stranger drew near. "And beginning at Moses and all the prophets, he expounded unto him in all the scriptures the things concerning himself" (Luke 24:47).

The risen Saviour explained and interpreted those prophecies referring to himself. "And their eyes were opened, and they knew him," as He reclined at the table in the home in Emmaus, and they exultantly exclaimed, "Did not our heart burn within us, while he talked with us by the way?" Their sense of loneliness, by companionship, turned to joy and peace.

The Easter gospel also brings comfort for the sufferer. Look at Mary, the mother of Jesus, at the Cross. Without a doubt she suffered with her holy Son. Pain and anguish, sorrow and heartache were almost beyond endurance,

while copious tears freely flowed down her sweet but tortured face.

BUT THIS is not the final outcome. "He is risen, as he said." And Mary found the words of Christ true. Soon she is in the Upper Room praying for the Holy Spirit, a personal Pentecost, and her home is with the beloved disciple, John. This lovable and tender and pious woman found fellowship, peace, and victory. Her night was changed to day and the shadows fled away.

Further, the Easter gospel gives hope to the despairing. Of those who had become Christ's followers, we think Peter was the gloomiest of all during the Crucifixion period. He had denied his Lord three times; then the cock crew, "and he went out, and wept bitterly."

He seemed forsaken, lost, and despairing, perhaps as no other disciple. He had professed much and boasted of his loyalty to Jesus. Now he verily thinks that his Saviour will never again acknowledge him. His apostleship ends. Sad, sad, Peter!

BUT CHRIST is risen, and the assuring words are given, "Go . . . tell his disciples *and Peter*." I seem to hear him ask, "Did He mention my name? Are you real sure He said, 'And Peter'?" Being assured, he wept with gladness more copious tears—tears of joy, relief, victory. Yes, Peter, the Resurrection message—this glorious gospel, "good news"—includes even you.

The Easter gospel gives life forevermore. It gives authenticity to the divine program of the ages, validity to our Christian faith, certitude to saving grace and testimony, secures our salvation, guarantees our future resurrection, and gives full assurance to a blest immortality and heaven eternally.

Our bodies will be immortal, powerful, spiritual, and incorruptible; and our spirits will shine as the stars for ever and ever. Having said "farewell" to dust and ashes, we shall climb the steeples of light through the boundless spaces of the universe, "raised in glory," like the glory of the planets in their pathway through the skies, to sing and shout around the rainbow-circled throne, with all the re-deemed saints and the holy angels throughout all ages. Glorious prospect!

"Christmas— Is April 9"

By WARREN McNEILLY

*For unto us a child is born,
unto us a son is given . . .*
Isaiah 9:6

IT WAS 5:30 a.m., Thursday, and the breeze was cool and gentle. Time to go to work, but she had asked him to wait awhile . . . and so he waited.

A few months ago she had told him they were going to have a baby. It would be a son, with dark hair, dark eyes, a turned-up nose and his name would be called Michael (which means God-like). A few weeks ago she had opened a savings account in his name, giving May 10 as the birth date.

But Michael couldn't wait.

BY NOW it was almost noon; the father called the office that he wouldn't be in that day, and all that was left to do was bundle up the mother-to-be and journey to the hospital.

Late that afternoon the child was born . . . with dark hair, dark eyes, and a turned-up nose. And they called him Michael, but spelled it "Miracle."

That night the father returned to the little nursery he had built with his own hands and knelt by the empty bassinet awaiting its precious new occupant.

There he exchanged gifts with God.

He accepted God's Son, and in turn dedicated his son to Him. He gave Him his heart and in turn received the peace that only Jesus gives.

IT WAS Christmas.

"I Cannot Die"

• By ROGER M. WILLIAMS

IN THE LATTER half of the nineteenth century archeologists excavating in Italy found the letters N.F. F. N.S. N.C. on many of the tombstones. They were puzzled at first, until they found the full inscription on other tombstones.

The letters stood for an ancient proverb that had grown so familiar the Romans had ceased to write the words out in full. The Latin inscription read: "*Non fui, fui, non sum, non curo.*" Translated it read: "I was not, I was, I am not, I do not care."

THIS WAS the mood of the ancient world when Christ came. Shadows of sin shrouded the heart of man. He could not see beyond the grave.

But out of the shadows of a tomb on Easter morning stepped forth One whose power shattered the bonds of death. He had come to deliver! He had come to redeem! He had come to conquer! Peter said, "It was not possible" that He should be held by death.

To His disciples He declared, "I am the resurrection, and the life . . ." (John 11:25); "And, behold, I am alive for evermore, and have the keys of hell and of death" (Revelation 1:18); "Because I live, ye shall live also" (John 14:19).

What was it that transformed disheartened disciples into flaming evangelists that could not be stopped nor silenced? It was the gospel of resurrection. It demonstrated that love can conquer hate, and that life is ever the lord of death. It changed weak men into spiritual giants. It transformed cowards into heroes, and broken reeds into pillars of steel. It made the followers of Christ unconquerable. His enemies could not hold Him. Death could not hold Him. The tomb could not hold Him. Paul said, Jesus is "declared to be the Son of God . . . by the resurrection from the dead" (Romans 1:4).

The gospel of the resurrection . . . what a message is this for our feverish, fear-ridden generation! Here is eternal life! Here is victory for man! The best news the world has ever received came from a graveyard: "He is not here: for he is risen, as he said" (Matthew 28:6).

NOT MANY years ago an asphalt pavement was laid in a certain city. Presently a strange rising was observed in one spot. Then the new pavement cracked under the strain. What had caused the damage? Mushrooms—organisms so soft that their name betrays their substance. Yet those fragile things pushed up through the tremendous weight above them.

What was the cause? It was life—the most mysterious, potent force in nature. If mere organic life could exert a force so mighty, how much more powerful will be the everlasting life which Jesus has assured us may be ours?

The grave could not hold Jesus. It will not always hold us. One day the trumpet will sound, Christ will descend from heaven with a shout, and the dead in Christ shall rise.

The Dawn

• By FRANK HOWIE

IN ONE of South Africa's greatest novels, Olive Schreiner's *The Story of an African Farm*, Waldo paced the little, dimly lit room and thought of Lyndall, his inseparable friend from childhood days. Now she was dead; and as he paced back and forward, he saw before him the long ages of eternity that would roll on, and on, and never bring her. She would exist no more. She was gone forever.

He cried in anguish of soul: "Oh, little soul that walked with mine; oh, little soul that looked so fearlessly down into the depths, do you exist no more forever—for all time?"

And even more bitterly: "It is for this hour—this—that men blind reason, and crush out thought! For this hour—this, this—they barter truth and knowledge, take any lie, any creed, so it does not whisper to them of the dead that they are dead! Oh, God! God! for a Hereafter!"

WALDO'S soul was weak with pain; it cried for the old faith with the cry of one who has loved and lost: "Bridge over death; blend the Here with the Hereafter; cause the mortal to robe itself in immortality; let me not say of my dead that it is dead! I will believe all else, bear all else, endure all else!"

Before Christ came into the world, how could that pathetic

cry be answered? Was there any light to lighten the darkness of the grave? To be sure, there were little, faint, fluctuating, and feeble rays that seemed to flicker and blink in the inky blackness; but at best they were only reminiscent of a twilight dusk that holds in itself promise of the dawn.

Even the literature of the Hebrews, most enlightened of all ancient peoples, could strike but hesitant and uncertain notes when confronted with the great unknown. It barely cast a beam of light into the impenetrable darkness which was death.

AND IF that were true of the Hebrew religion, what awful plight must heathenism have been in? The great Assyrian hymn of death, the "Descent of Istar into Hades," pinpoints its plight by picturing the abode of the dead as

*The house of darkness,
The house men enter but cannot depart from,
The road men go but cannot return,
The house from whose dwellers the light is withdrawn,
The place where dust is their food, their nourishment clay.
The light they behold not: in darkness they dwell.*

So there it was. No ray of hope. No glimmer of light. Nothing. Men

were living in darkness and dwelling in the land of death's dark shadow.

But must the daystar never rise? Must the morning never break? Indeed it must; and in fact it has! For into the night of the world has come the Light of the World; and with His coming the day has dawned, the shadows have fled, and the tomb has been transfused with immortal sunshine.

Christ has challenged and conquered death, calling upon all who will to follow in the train of His triumph! He himself has entered the dread caverns of death, proclaiming to its captives, "Arise, shine; for thy light is come" (Isaiah 60:1). The dead have cast off the chains that bound them, and gone marching with their Deliverer from the domains of dreary death to the realms of light and liberty.

THE LORD of Life has led captivity captive! That, no less, is the message of Easter. In Christ the day of redemption has dawned, the darkness of death has been dispersed, and a gleam of glory has broken forth from an empty tomb. It is this which bids hope arise in the hearts of men; this, and the liberating word of the same living Lord: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14).



UNDER A FLIMSY UMBRELLA a congregation of 5,649 gathers in Avenue Desalines Church in Haiti for a special fall rally day. An amplification system, necessary in trying to communicate to a huge crowd in an open-air meeting, hangs over the crowd.

What to Do with 5,000 in Sunday School?

How Haiti Gets Ready

By HARRY RICH

Haiti Field Superintendent
(as told to Elden Rawlings)

"WE KNOW how to get people," said Pastor Joseph Simon, whose church attracted 5,649 persons for its fall rally. "Now, our new goal for Easter should be 1,000 new converts in our churches."

Having 5,000 persons for special days is no new trick for the national pastor of the Haitian church in Port-au-Prince. He and his church have done it, or come close to it on special days, for several years. Last Easter, for instance, 5,219 people attended Sunday school at his church. But his concern, as expressed during a panel discussion at the district assembly,

was to claim a record number of new converts.

The uniqueness of the panel was not confined to Simon. Three other Haitian pastors had also experienced fantastic special-day crowds during their fall rally. At the Bognol church, Pastor Felix Dauphin reported 4,957. At Gonaives, 3,008 crowded into the church courtyard, according to the minister, Massillon Pierre. And at Jacmel, Monneus Fleury reported 1,002. All the attendance figures came from actual count.

"One word describes the spirit of these pastors," Superintendent Harry Rich said. "Enthusiasm!"

PASTOR SIMON, in explaining how the Port-au-Prince church got ready

for the big fall day, said, "For two months, every day, morning until night, we prepared for the rally." He outlined a twelve-point program:

1) We put all the Christians in the church to work—children, young people, and adults.

2) We gave them 7,000 invitations in the form of tickets to give out.

3) We asked them to visit each house in Port-au-Prince and place an invitation there.

4) We held a service of prayer and fasting each Tuesday morning, and we had two all-night prayer meetings.

5) We held a one-week revival in order to revive the Christians for the great work they needed to do.

6) We rented several canvases to protect the congregation from the sun. We knew the church would be too small to hold the service inside.

7) We asked nearly every Christian to loan us a sheet because we didn't have enough canvas to cover the yard.

8) Seven thousand 1966 calendars were printed by the Nazarene press there to give out at the church gate on rally day.

9) Three trumpet players and a pianist plus the church choir, which sang special songs, provided special music.

10) A special speaker preached.

11) We were organized to take an accurate count. Tickets were taken at the church gate, and calendars were given out, which gave us a simple way to get the total present.

12) There was a "good spirit manifested in the service," Pastor Simon said. Three thousand young people returned for an afternoon rally.

The pastor reported that the rally cost about \$100.00 in a country where the average wage is \$40.00 to \$80.00 a year, plus "hours and hours of preparation in prayer and hard work." The Haitian pastors agreed that "these rallies cost much."

PASTOR FELIX Dauphin of the Bognol church said, "We built ten brush arbors with coconut palms in the church yard to accommodate the crowd. By Sunday everyone in town was my friend. I knew I wouldn't have enough calendars to give out, so I spent seventy-two gourdes of my own money to buy some things to give the children who couldn't get calendars.

"The day of the rally I awoke early and went to the church to pray. I watched for people. Every time someone passed I hoped he was coming to the rally. Suddenly, the place was full and it seemed as though the crowd 'poured down' upon the church—4,957 people."

To get ready for this, Pastor Dauphine also had a revival in his church. It was held each night in different homes, in different sections of town. "We had an all-night prayer meeting the week before the rally," he said.

"WE ARE TOO large to be poor!" Pastor Massillon Pierre boomed. "Everyone in Gonaives knew there was going to be a special rally at the

TWO YOUNG PEOPLE were posted at the gate of the Port-au-Prince church courtyard to collect invitation-tickets and present each person with a calendar. The attendance was figured by determining how many calendars were given out.



SLIGHT, AND UNASSUMING, Pastor Joseph Simon is representative of a crop of ambitious Haitian ministers who are anxious to see the church grow.

Church of the Nazarene." The invitations, which pictured a church with people, cars, trucks, and even a jet rushing to it, were popular.

"People knew they had to have an invitation to get into the rally, so they began buying them from one another for a penny," Massillon said. He also told how the new church

building had no pews. After prayer, he sought out a lumber contractor who loaned him 300 cement blocks and 52 long planks to use as benches. "Sunday morning 3,008 people came to our rally!" His face was radiant.

Pastor Monneus Fleury, a tall, distinguished Haitian, told of the 1,002 persons that crowded into his church and courtyard in the city of Jacmel. "The crowd was so large they broke down the fence all around the yard," he said. "Even the trees were full of people. My wife got up on a box to sit, and was so hemmed in by the crowd she couldn't have moved if she had wanted to."

THE HEADQUARTERS church at Freres had 1,104 people in attendance, where Louisner Louissaint is pastor. Eighteen new conversions after the morning service and four during the afternoon young people's service made the day spiritually successful. This church also had a revival meeting the week before the big Sunday, plus prayer and fasting services and a night of prayer. The pastor and members sewed sheets and spreads together to make canopies to cover the people unable to get into the church. The benches inside the church were turned to face the entrance where the pulpit was placed. This made it possible for those both outside and inside to see the speaker.

The Haitian people are zealous and enthusiastic, Rich said. They love special days. They love to sing. They love to witness. In short, they have the spirit of the Early Church. The Haitian church, in fact, could add another chapter to the Book of Acts.



Editorially Speaking

● By W. T. PURKISER

The Wonder of the Empty Tomb

Graves are a common sight in this world of ours. Ever since Adam, whatever man has known of victory has been quickly swallowed up in death. And the tombs of earth are sealed and silent, mute reminders of the consequence of sin.

This is why the one tomb which could not hold its Prey is such a wonder. We pass other tombs with hardly a second thought. At the empty tomb where had been laid the body of our Lord we stop in wonder, love, and praise. The empty tomb of Easter morn faces two ways. It faces back toward the Cross. Without the Resurrection, the Cross would have been total tragedy. The supreme act of power and grace which left the tomb empty is God's seal of approval on the life of Jesus, and His seal of acceptance on the sacrifice of His death.

Paul reminds us of something we sometimes forget. The Lord Jesus Christ, he says, was "delivered for our offences, and was raised again for our justification" (Romans 4:25). Again, "If Christ be not raised," our "faith is vain" and we are yet in our sins (I Corinthians 15:17).

*Living He loved me, dying He saved me;
Buried, He carried my sins far away.
Rising He justified, freely, forever;
Someday He's coming, O glorious day!**
(J. Wilbur Chapman)

The Resurrection was no mere afterthought in the plan of salvation. It is true not only that we are reconciled to God by the death of His Son, but also that we are saved by His life as the risen Lord (Romans 5:10).

A traveler in the Italian Alps tells of visiting a series of little chapels near Domodossola, each picturing one of the events during the passion of Christ. The largest and most impressive was the chapel wherein was pictured the Crucifixion, and where most of the visitors stopped. The path beyond was covered with grass and little travelled. Pushing on, the pilgrim came suddenly to the summit of a little hill, and found there the Chapel of the Resurrection.

It is not enough to worship the Christ of the crucifix, as do our Roman friends. We must find a living Lord, One who is "able also to save them to the uttermost that come unto God by him,

seeing he ever liveth to make intercession for them" (Hebrews 7:25).

BUT THE EMPTY TOMB of the Easter morning not only faces back toward Calvary; it faces ahead toward Pentecost. The promise of the risen Christ was that He would send the promise of the Father, and that those who had been baptized with water would be baptized with the Holy Ghost not many days hence (Acts 1:4-5).

Peter explained the astounding events of Pentecost thus: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:32-33).

Gethsemane, Golgotha, and the Garden of the Empty Tomb find their replica in the lives of all who truly take up the cross to follow Christ.

Gethsemane—"Not my will, but thine, be done"—is the place of yielding, of total consecration.

Golgotha, with its bitter cross, is the place where "our old man is crucified with him [Christ], that the body of sin might be destroyed" (Romans 6:6), the point of complete cleansing.

The Garden is the beginning of the new and risen life of holiness—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Colossians 3:1).

The unsanctified Christian stops short of the resurrected life of holiness. Easter challenges and condemns carnal lives, passionless hearts, worldly dispositions, and un-Christlike attitudes.

Beyond Gethsemane and the Cross is the wonder of the empty tomb with its ringing testimony: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Victory Here

In the widely read book entitled *Values That Last*, Clovis Chappell makes the remark, "If God cannot give us victory here, we cannot be very sure that He can give it to us anywhere. How futile to expect the undertaker, or the coffin, to do for us what our victorious Lord has failed to do."

*© 1910. Renewed 1938. The Rodeheaver Co., owner.

THE CLIMB

By L. ALLINE SWANN

*'Twas on a hill Christ died;
He climbed to reach His mound
Of total gift of self
On history's sacred ground.*

*Man's noble cross below,
His acts, his self-left life,
He does not bear while dwelling low.
'Tis not an easy walking way;
It is a labored lift
To hilltop's height to span the rift—
To find fulfillment's power
In the Spirit-saturated hour.*

This is eminently true. Yet it is amazing how many there seem to be in the Christian world who expect death to do for them in terms of spiritual victory what they cannot seem to believe Christ is able to do here and now.

Particularly is this the case in regard to purity of heart. The prayer of many seems to be that credited to Augustine, "Lord, make me pure—but not now." Just a little sin, they seem to think, is necessary to keep them humble or to make them happy.

But sin, in any measure, neither keeps people humble nor does it make them happy. Sin humiliates, but it does not make one humble. John Fletcher long ago pointed out that, if sin made one humble, then Satan by that token should be the embodiment of humility. To the contrary, he is the epitome of pride.

Nor does death change the quality of the moral or spiritual nature. Rather, it sets and crystallizes that quality forever.

Inscribed above the door of death is the statement at the end of Revelation: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Revelation 22:11).

The truth of the matter is, the Lord does give us victory here. It is victory over sin, both outer and inner. John's testimonial is that "the blood of Jesus Christ his Son cleanseth [literally, *is cleansing*] us from all sin" (I John 1:7).

We need not concern ourselves with endless debates about the use of words. What holiness people mean by "eradication" is nothing more and nothing less than what the Bible describes as the work whereby God gives a pure heart.

The import of the Bible is clear. We are not shut up to an endless round of defeats and moral failures, with no hope of deliverance from "the law of sin" in our members (Romans 7:23). We

may rejoice with Paul that "the law of the Spirit of life in Christ Jesus" has made us free from "the law of sin and death" (Romans 8:2).

Easter Offering: Candles in the Dark

A familiar proverb goes to the effect that "it is better to light one candle in the dark than to curse the darkness."

There is a great deal of darkness in this old world of ours. For darkness is the biblical symbol for everything that opposes the purpose of God.

And there are many who curse the darkness. Even those who are deeply immersed in it, who will not come to the light, lift their bitter and futile anger to the black sky over their heads.

It really isn't hard to curse the darkness. It doesn't cost anything. It may even impress simple minds with a sort of superior sanctity.

But it doesn't do much good to curse the darkness. Neither diagnosis nor defiance brings the least bit of light to the horizon.

How much better it is to light candles in the dark! No single candle will bring the dawn or drive out the darkness. But each one helps, and many together may make a torch.

Our Easter Offering for the worldwide mission of the church is the lighting of candles in the dark. Individually, most of us could not do much. Collectively, we can speed the light on its way to the darkest corners of man's life.

Occasionally the editor is asked about making contributions to those whose chief function is cursing the darkness, who fill the air with their shrill cries of doom.

Whatever the net result of such efforts may be, there can be no doubt that it is still better to light candles. The only light that will overcome the darkness of human destiny is "the life [that] was the light of men" (John 1:4), "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:6).

Very little that is really worthwhile comes easily. We should not expect to do without effort what we ought to do. The Easter gospel is good enough and big enough to justify the greatest sacrifices we can make.

That the goal for our Easter Offering is reasonable is seen in the fact that the similar goal last Thanksgiving was met and passed with an offering that now totals \$1,753,150. We can do even better next Sunday, if we will.

With greater needs and larger opportunities than ever before, may God help us this Easter Sunday to lay on the altars of our church an offering that will light candles, and lamps, and torches—or, to modernize the proverb, floodlights all around the world.



HEADQUARTERS FOR JAPANESE WORK—Japan Mission Superintendent Bartlett McKay, teaching at Northwest Nazarene College during his one-year furlough, points out Tokyo, which will become the center of Japanese mission efforts with the completion of the new district headquarters. Radio work is not confined to the Japanese islands, however, but stretches to Okinawa, Taiwan, China, and the islands of the South Pacific through the shortwave transmission of Far East Broadcasting Company.

Japanese Radio— A Useful Gospel Tool

By **ELDEN RAWLINGS**

Managing Editor

The Japan Mission of the Church of the Nazarene is discovering radio an encouragingly dependable tool. At least this is what Field Superintendent Bartlett McKay and Radio



JAPANESE ENGINEER Matsuda prepares to transfer a tape.

Ministry Chairman Charles Melton are finding through their increased broadcasting efforts. And the day may not be too far off when Japanese television comes into its own as an effective medium to communicate the gospel.

Even more than in the United States, the transistor craze has caught on. Mashed into a crowded commuter train which dashes at unbelievable speeds through a maze of suburbs, Japanese students, with aerials protruding from their pockets and plugs from their ears, listen to a musical hit—often borrowed from some bit of American non-culture. The earplug idea is not foreign to Americans. But for each one here,

During my visit to Japan in the fall of 1965, I met a number of people who had been contacted and won to Christ by means of the radio ministry of the Church of the Nazarene. One of these was a university professor with a Ph.D. degree, whose heart had been opened through the influence of the broadcasts.

It is especially encouraging to see the follow-up work being done by our Nazarenes after people write for information and guidance.

In Japan, radio has a tremendous advantage. Strong prejudices and deep disillusionments prevent many from seeking out the Christian house of worship. But radio seeks them out, in the shelter of their own homes, and the message gets through.

—**GEORGE COULTER**
General Superintendent

there are a dozen in downtown Tokyo, McKay said.

Students are not the only transistor addicts. The Japanese public lives by radio. The favorite time is around the morning weather forecast, when 90 percent of the population of 100 million is tuned in.

Just prior to the weather is the time the mission has chosen for one of its fifteen-minute radio broadcasts. Seven stations which have the potential of reaching 70 million persons, or two-thirds of the Japanese population, broadcast a fifteen-minute, Nazarene-produced program.

Technical work is being carried on temporarily at Japan Nazarene College in Chiba Ken, near Tokyo, while a new headquarters building in Tokyo is under construction. It will house the expanded communications facilities.

Far East Broadcasting Company (FEBC) maintains a station with an AM frequency in Okinawa which carries the weekly program. FEBC is a Christian organization which has, its directors feel, a calling of its own to provide a broadcasting outlet for the preaching mission. It also maintains extensive shortwave facilities. The company, located in Manila, capital of the Republic of the Philippines, transmits in "twenty-five or thirty languages," McKay said.

Nazarene shortwave broadcasts are carried daily to Japanese-speaking people in Taiwan, Korea, Japan, Okinawa, and islands of the South Pacific. The mission has also done work in producing Chinese programs. A 100,000-watt FEBC station in Okinawa, reaching well into the Asia



NAZARENE VOICE—Rev. Yozo Seo, educated at Pasadena College, is the Nazarene voice in Japan.

mainland through a reflector system which is amplified to the power of a 1,000,000-watt outlet, broadcasts a Nazarene program in Chinese. No new programs are now being made, however, because of lack of personnel. Old programs are being repeated, but still with good results.

A program has also been developed in Russian, through a Japanese Nazarene who became proficient in the language. FEBC has beamed this into Asia, and reports from as far away as southwestern Russia have been received.

Japanese is a language full of Buddhistic references, only one symbol of how deeply entrenched their religion is. Still the message of hope—that Christ is the answer—does get

through. As many as 250 persons a month write to inquire about Christianity as a direct result of the radio broadcasts. Literature is sent, and a nearby church assigns a calling team to follow up the mail contact.

Churches have grown this way. In Osaka, the Momodani Church has purchased additional property and enlarged twice to accommodate persons who have become Christians and church members because of an initial contact through radio. In fact, a group of these persons now call on new prospects, and get a ready audience with inquirers. It is a long, hard row, McKay said, usually taking a year to eighteen months before a person understands the concepts of the new religion.

Financing the radio ministry is being assumed increasingly by the Japanese. Two Christian businessmen, for instance, have underwritten either the full or half the cost of a weekly broadcast. Churches are assuming an increasing amount of the burden.

The General Board, World Missions Department, and Nazarene Radio League have also recognized the potential in the Japanese radio ministry. Mr. and Mrs. Richard Lindeman (he, a radio engineer with training also in religious education) have been appointed to the Japan field. They are now in language study—in itself a long, rigorous chore. The Nazarene Radio League anticipates helping in the circulation of Japanese programs.

Bethany First Widens Sunday School Margin

Bethany (Oklahoma) First Church, the largest Sunday school in the denomination for at least three decades, continued to be, with several hundred to spare, according to Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, who recently released a report of the top twenty-five churches in average attendance for 1965.

Bethany's average attendance was 1,338. This is a gain of 133 above 1964, and the only church in the denomination to maintain an average of more than 1,000.

Closest to Bethany, but almost 500 under the leader, was Nampa (Idaho) First Church. In eighth place four years ago, the Nampa church main-

tains a firm hold on second place with an average attendance of 850.

Thirteen states were represented among the top twenty-five churches. Six are in California, three each in Oklahoma and Indiana, and two each in Idaho, Ohio, and Tennessee. Nine of the churches are near six educational institutions of the church.

Newcomers in the top twenty-five include Baldwin Park, California, which now reports an enrollment of 1,425 and had a 494 average attendance, and Chattanooga (Tennessee) First Church with an average attendance of 437. Baldwin Park ranks fourteenth, and Chattanooga twenty-third. Long Beach (California) First Church, twenty-first four years ago, has climbed to seventh position.

Four-Year Attendance History

1962	1963	1964	1965	Church	1962	1963	1964	1965
1	1	1	1	Bethany, Oklahoma, First	1,086	1,164	1,205	1,338
8	3	2	2	Nampa, Idaho, First	627	680	797	850
3	2	4	3	Nashville, Tennessee, First	692	702	689	730
6	7	3	4	Pasadena, California, Bresee	658	654	719	714
9	8	6	5	Kansas City, Missouri, First	593	615	634	689
2	5	5	6	Wichita, Kansas, First	702	665	671	684
21	11	7	7	Long Beach, California, First	473	582	592	616
5	6	6	8	Nampa, Idaho, College	676	658	634	608
14	12	8	9	Kankakee, Illinois, College	537	546	570	603
13	13	14	10	Oklahoma City, Oklahoma, First	555	540	535	561
10	10	10	11	Pasadena, California, First	584	601	560	542
7	9	9	12	San Diego, Calif., University Ave.	657	602	568	530
12	14	12	13	Charleston, W.Va., Davis Creek	558	539	554	512
—	—	—	14	Baldwin Park, California	—	—	—	494
—	—	21	15	Sacramento, California, North	—	—	467	489
4	4	11	16	Detroit, Michigan, First	682	678	555	488
19	15	13	17	Muncie, Indiana, First	488	525	537	486
22	19	19	18	Little Rock, Arkansas, First	455	467	473	471
—	22	20	19	Seymour, Indiana, First	—	445	468	466
—	21	18	20	Huntington, Indiana, First	—	446	478	464
18	18	17	21	E. Liverpool, Ohio, First	492	471	484	455
24	25	22	22	Oklahoma City, Oklahoma, Trinity	446	439	452	439
—	—	—	23	Chattanooga, Tennessee, First	—	—	—	437
—	—	15	24	Canton, Ohio, First	—	—	503	435
16	16	23	25	Ashland, Kentucky, First	507	477	447	432

"No Need for a Bedspread"

One Sunday morning, while my husband was making an appeal for the approaching Easter Offering, the Lord spoke to "Auntie Fraser" about a bedspread which she had laid away in one of the department stores. She had longed for this much-needed bedspread to help brighten her little room. She knew, however, that it would have to be either the Easter Offering or the bedspread. She chose the Easter Offering and later asked the department store to put the bedspread back into stock.

Just a short time before Easter, while riding in our car, we were involved in a tragic auto accident that took the life of "Auntie Fraser" and left my husband crippled.

Little did "Auntie Fraser" realize that, while the Lord was talking to her about her Easter Offering, He was getting her prepared to move from her tiny, one-room apartment to a mansion prepared for her in the skies. Nor did "Auntie Fraser" realize that she would have no need for a bedspread, for where she was moving "there shall be no night there."

by
MRS. EDGAR SCAMMAHORN

The Book Corner



Con:

Black on Blue

We have taken the *Herald* since the fall of 1925 and never have enjoyed reading it more than since you have taken over as the editor. However, recently it has become a problem; in fact it gives me "the blues." Ha!

Seriously, I am referring to the use of black print on dark blue background which is very hard to read. In some instances it is almost unreadable. . . . This black-on-blue seems to be a popular fad right now and I hope it will soon pass away. In a recent issue (Jan., 1966) of the *Ladies' Home Journal* (Canadian) there is a long story all written on light blue background. This was not too hard to read but I feel like one subscriber who wrote:

"BLUE" FICTION"

I turned it this way, I turned it that,

But nothing could alter the miserable fact

That sky-blue paper and thin black ink

Produce none of the words, but only a squint.

It could be artistic, it could be pop art,

But when I'm seeking a story it's the words are the art. . . .

GEORGE L. FITCH
British Columbia

Editor: Sorry. We apologize. Like the notes of the *Journal*, we're blue, too.
—Editor.

Pro:

Church Attendance

February 13, 1966, marks a wonderful anniversary for me. For seventy years I've never missed attending church, except for sickness. I've grown up in the church and loved every day of service there. At eight years of age I took my first job in the Sunday school. . . . At ten years of age I was ordering all the supplies for the Sunday school and handling the offerings. At thirteen I consecrated my all to Christ. At fifteen, I had read most of Wesley's sermons and could recount in detail every story in the Bible. . . . Oh, how well do I remember when we were not afraid to become emotionally disturbed when the blessing of the Lord fell on the people! Tears flowed, shouts of praise filled the room, and people walked the floor praising God. Many times the altar would fill with seekers. Have those days gone forever? . . .

ESTHER M. DAVIS
Oregon

A CHRISTIAN PERSPECTIVE OF KNOWING

By Earl E. Barrett, Kansas City, Mo.: Beacon Hill Press, 1965. 224 pages, cloth, \$4.95.

Earl E. Barrett has been for several years a professor of philosophy at Olivet Nazarene College, Bourbonnais, Illinois. He states that the book "is especially designed as a textbook in Christian epistemology . . ."

How and why we acquire knowledge is to some degree a specialist's topic. Just as a person must master arithmetic before he is able to progress in higher mathematics, so he must know something of terms and of the history of thought before he is really ready to get most benefit from the "perspective of knowing."

Yet, insofar as space permitted, the author has supplied some of the materials which a reader would need for understanding. Anyone who likes to consider the meaning of experience, faith, reason, authority, and intuition for religious life will find much in this book to grip his attention. It is written from the standpoint of a committed Christian scholar.—Delbert R. Gish.

WHY DO PEOPLE PRAY?

By Jean H. Richards. Chicago, Ill.: Rand McNally. Cloth covers, \$2.00.

This charming little book helps children to understand the meaning and privilege of prayer. It sets forth in simple, childlike terms the need for prayer and the things for which we should pray. It will help boys and girls to express their longings and aspirations to God. The colorful illustrations add much charm and meaning to the book.—Elizabeth B. Jones.

SAINT PAUL:

THE MAN AND HIS MIND

By Ernest White. Marshall, Morgan and Scott, London, 1965. 158 pages, cloth, \$2.50.

Dr. Ernest White is a British psychiatrist, and a warmly evangelical Christian.

His book is a psychological study of the personality of St. Paul.

Apart from an unclear exposition and application of Romans 7:14-25, this is an excellent volume. It

thoroughly discredits the liberal view that Paul's conversion experience and the visions the Lord gave him were psychological phenomena without theological significance.

For a fresh and valued look at the greatest Christian preacher and worker of the centuries, this little book is well worthwhile.—W. T. Purkiser.

A CHAPTER CLOSED FOR PEGGY

By Dorothy Martin. Chicago, Illinois, Moody Press. 128 pages, paper, 39c.

This is a better-than-average Christian novel for teens. It gives a realistic picture of committed Christian young people in high school who still have problems but find God working in their lives. For junior high or senior high readers.—Paul R. Orjala.

THE CHALLENGE OF CARAVAN

By Betty Barnett Griffith. Kansas City, Mo. Beacon Hill Press (C.S.T.), 1965. 120 pages, paper, \$1.25.

Betty Barnett Griffith is the general director of Caravans for the Church of the Nazarene. For the last several years she has been actively involved in revising the program and writing the pupil and leader guides for each of the age-groups.

The Challenge of Caravan has been written to give guidance to the organization of the Caravan program in the local church. It shows how the total program of Caravan supplements the Sunday school and the Junior Fellowship program. The various activities are related to the objectives of Christian education in the local church.

Strong emphasis is given to the value of this weekday activity in the developing of our boys and girls in the Christian faith. The Caravan program is another tool to be used in reaching into the community with a program of interest to boys and girls.

Guidance is given to the organization of the Caravan program in the local church, the leaders, the cost, the steps in organization, and values of the program to the local church.—Bennett Dudney.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

Sunday School Enrollment And Attendance Report

OCTOBER, NOVEMBER, DECEMBER

	1965			
District	Enroll- ment	*In- crease	Atten- dance	**In- crease
Abilene	10,919	155	6,190	-182
Akron	25,971	2,128	12,840	6
Alabama	13,803	888	7,738	104
Alaska	1,184	59	747	11
Albany	8,293	429	4,212	-72
Arizona	8,453	125	4,939	99
Australia	2,876		1,031	-12
Br. Isles N.	3,324		1,818	
Br. Isles S.	4,155		2,647	
Can. Atlantic	2,238		1,128	-77
Can. Central	5,111	58	3,067	220
Can. Pacific	2,247		1,313	
Can. West	7,146	-120	4,341	-187
Can. California	11,423	580	5,874	67
Can. Ohio	26,901	-841	16,458	337
Chicago Cen.	14,569	1,231	7,267	-54
Colorado	11,824	-92	7,419	156
Dallas	7,339	-8	4,573	-45
E. Kentucky	10,661	290	5,357	12
E. Michigan	16,222	297	11,722	2,121
E. Tennessee	9,296	117	5,580	-120
Florida	19,779	448	11,182	58
Georgia	11,148	660	6,269	7
Gulf Central	2,363	681	887	17
Hawaii	1,216	-65	771	-45
Houston	7,233	286	4,009	185
Idaho-Oregon	10,745	355	6,237	221
Illinois	18,904		9,540	
Indianapolis	16,394		9,353	-481
Iowa	13,881	635	7,155	212
Joplin	8,029		4,595	-47
Kansas	15,175	1,061	8,803	-78
Kansas City	9,526		6,118	11
Kentucky	9,158		5,987	-8
Los Angeles	20,907	1,535	11,742	453
Louisiana	5,253	544	3,053	37
Maine	7,103		3,912	-29
Michigan	17,270		9,959	12
Minnesota	3,802	111	2,318	103
Mississippi	5,164		2,869	-66
Missouri	12,625	371	7,548	282
Nebraska	4,889	264	2,741	-33
Nevada-Utah	1,980		1,086	
New England	7,761		4,328	
New Mexico	6,525		3,769	-50
New York	5,185	704	2,502	168
N. Am. Indian	2,635		1,669	
N. Arkansas	6,156	126	3,582	-137
N. Carolina	7,028	229	4,144	165
N. Dakota	2,499	236	1,440	17
N.E. Indiana	23,300	1,421	11,400	-33
N.E. Oklahoma	7,372	236	4,389	80
N. California	11,475	-119	6,548	35
Northwest	12,654	101	7,268	97
N.W. Illinois	12,669	791	6,504	326
N.W. Indiana	11,199	183	6,092	-18
N.W. Ohio	13,703	719	6,572	237
N.W. Oklahoma	10,142	391	6,317	37
Ore. Pacific	15,501		8,572	480
Philadelphia	10,197	-334	6,204	-258
Pittsburgh	15,856	-699	8,377	65
Rocky Mountain	3,591	-764	2,472	-31
Sacramento	11,297	547	5,521	195
San Antonio	5,932	489	3,505	-77
S. Arkansas	6,866	138	3,875	-204
S. Carolina	9,072	606	4,940	-105
S.E. Oklahoma	5,710		3,592	-12
S. California	29,519	4,338	15,016	-20
S. Dakota	1,158	-81	753	-25
S.W. Indiana	19,000	1,082	9,680	-286
S.W. Ohio	18,717	271	9,913	90
S.W. Oklahoma	12,029	186	6,269	-44
Tennessee	12,850	11	7,573	18
Virginia	7,599	344	4,334	108
Washington	10,435	783	6,491	246
Wash. Pacific	14,225	885	7,534	57
W. Virginia	20,336		11,652	
Wisconsin	4,462	33	2,564	-101
TOTALS	801,154	25,035	447,756	4,215

*Increase in enrollment over 1965 assembly total.

**Attendance increase over same period a year ago.

K. S. Rice, secretary

"Sir, we would see Jesus" is the most searching inquiry that can be brought to the attention of a Christian steward. As we face the goal of \$1,750,000 in our Easter Offering, God grant that the world may see in what we do a revelation of the Christ whom we serve and whose cause we support.

Hardy C. Powers

Hardy C. Powers

General Superintendent



Interest in Breakfast Wanes After Snake Bout

By ESME DOUGANS

Missionary on the South Africa European District

Our quiet, conventional breakfast of bacon and eggs was rudely shattered by a loud explosion, followed by still another which seemed to shake the very foundations of our house. We hurried out to investigate. In the now-silent garden crouched Rev. Paul Dayhoff. His hair stood on end, his eyes were wide, his mouth open, his muscles tense. In his hand he held a rifle. His whole attitude spoke of urgency. He was poised, ready to fight.

Then we saw it! On the ground lay an object about four feet long writhing and coiling, its head shot away, slowly dying—a deadly, venomous snake. It was only four feet long, but it could bring death within minutes.

After telling us something of the potential danger of the reptile, Mr. Dayhoff locked away his rifle and could soon be heard quietly typing in his study. Another emergency had passed, but it was all part of a missionary's day.

As we stood looking at the mutilated body of the dangerous viper, we realized again just where we were. This was Africa but not the Africa to which we had grown accustomed. We were no longer walking paved streets with a shop on every corner, an electric light in every room, and postal delivery twice a day.

The people there are laboring to-

ward a goal, a goal which was set when the Master said, "Go ye into all the world, and preach the gospel." They have been entrusted with the key of light which will unlock the chains that bind the hearts and minds of these heathen folk who walk in fearsome, evil darkness.

Now as the rhythmic beat of the witch doctor's drum beats through the night, reminding one that all is not well, so the church bells ring out in the morning, sending their summoning peals far across the valleys, reminding one that the gospel is still the "power of God unto salvation."

Just as the deadly snake was eliminated, so are the forces of darkness as the gospel story goes forth bringing light to those who are held by the power of that darkness.

"Showers of Blessing" Program Schedule

April 10 (Easter)—"If Christ Had Not Risen," by Russell V. DeLong

April 17—"Commitment—Service and Greatness," by Russell V. DeLong

April 24—"Who Moved?" by Russell V. DeLong



I want to help spread the blessings of Christ's gospel around the world. My gift of \$_____ is enclosed for the Easter Offering.

Name _____

Address _____

Clip and mail with your check to: **John Stockton, General Treasurer, 6401 The Paseo, Kansas City, Missouri 64131.**

Missionary Film Shown in School

When John Wise, missionary to Africa, held a deputation meeting recently at the First Church of the Nazarene in Frankfort, Indiana, a public school teacher saw his splendid forty-five-minute color movie on the Nazarene work in Africa.

An invitation was extended to show the film at three history classes in Frankfort High School the next day. Missionary Wise was able to work this into his schedule. He reports that response was very good as shown by the questions that followed each showing. Rev. Nathan A. Adams, Jr., is pastor of the Frankfort church, which has unusually fine community relations through the press and schools there.—N.I.S.

People in the News

Vancouver, B.C., Canada—Rev. and Mrs. J. R. Spittal, pioneers on Canadian districts, celebrate their fiftieth wedding anniversary on June 2. Married in Glasgow, Scotland, the Spittals moved to Canada in 1923, where until four years ago Mr. Spittal served as a district superintendent and a pastor.

Ponca City, Oklahoma—After organizing in December, 1964, with twenty-two members, the St. Luke's Church here has purchased a parsonage for Pastor Mervyn L. Goins. Worship now is in a public school, where attendance has doubled and district and general obligations are being paid.

Laverne, Oklahoma—A photograph in the *Laverne Leader Tribune* showed Assistant Sunday School Superintendent Donald Woodcock clipping off a length of tie worn by Sunday School Superintendent John Wilkerson. The Red side, of which Superintendent Wilkerson was the captain, lost the first round of a Sunday school attendance contest, in which seventy-

two persons were present, forty more than the same Sunday in 1965, reported Rev. James A. Stringer, pastor of the church here.

Bethel Park, Pennsylvania—Pastor Dallas Mucci announced expansion plans to a record attendance of 200 persons who attended the South Hills Church fourth anniversary celebration here February 28. Bethel Park is a suburb of Pittsburgh. The \$45,-000 expansion plans included additional educational facilities and a new parsonage which is being paid for anonymously. The gift "increases our commitment of faith to preach Christ in the future," Mucci said.

Penticton, B.C., Canada—Rev. Leonard H. Falk, pastor here, was recently elected president of the area ministerial association.

Castro Valley, California—Rev. Alan Rodda, formerly a Northwest Nazarene College religion instructor, has accepted the pastorate here.

North Little Rock, Arkansas—Rev. H. B. Hughes has recently accepted the pastorate of Grace Church here, succeeding Rev. Bill Jetton.

Deaths

REV. WELLINGTON E. MILLER, a pioneer evangelist and pastor, died February 17 in Arkansas City, Kansas. Funeral services were conducted by Rev. O. A. McGuire and Rev. Richard McBrien. His wife preceded him in death in 1961.

AUDIE P. FOX, seventy-eight, died February 23 in Mount Vernon, Illinois. Rev. Ray Jewell officiated during funeral services. Mr. Fox is survived by his wife, Nancy; five daughters; five sons; thirty grandchildren; and thirty-four great-grandchildren.

MRS. ROSE FISHER, eighty-one, died January 25 in Dallas, Texas. Funeral services, conducted by Rev. R. M. Parks and Rev. E. G. Theus, were held in Blackwell, Oklahoma, where she joined as a charter member in 1910. She is survived by one daughter, Mrs. Hazel Lawhead; two sons, Evangelist C. William Fisher and Dr. Clyde P. Fisher; and six grandchildren.

MRS. DORTHA PETERS, sixty-four, died December 25 in Virden, Illinois. She is survived by her husband, Rev. Joseph W. Peters; one son, Victor; two daughters, Josephine and Verna Mae; six brothers; and two sisters.

MRS. LOIS POOLE SMILEY, thirty-two, died following a lengthy illness recently in Wollaston, Massachusetts. Funeral services were conducted by Dr. J. Glenn Gould and Rev. Milton Poole. She is survived by her husband, John F.; her parents, Rev. and Mrs. J. W. Poole; and two brothers.

MRS. MARTHA BOHLKE, seventy-nine, died January 3 in Indianola, Iowa, following a brief illness. Funeral services were conducted there by Rev. Jim Diehl. She is survived by her husband, Gus; two sons, Glenn and Robert; two daughters, Neva Bell and Janiece; and ten grandchildren.

MRS. MARY COPELAND, seventy-three, died unexpectedly December 8 in Indio, California. Rev. D. E. Redmond and Rev. Andrew Young conducted funeral services. She is survived by her husband, Eber; two daughters, Mrs. Moline Behrens and Mrs. Gatha Lange; two sons, Eber and Paul; four sisters; twelve grandchildren; and two great-grandchildren.

Announcements

EVANGELISTS' OPEN DATES

Joe Bishop, 1515 S. Jensen, El Reno, Oklahoma: April 6-10; May 4-15.

MARRIAGES

Pfc. Arthur R. Jones, Jr., and Judy Ann Burkhardt, on December 20, in Bristol, Pennsylvania.

Ronald Craig Hoagland and Carol Ann Brown, on December 11, in Bristol, Pennsylvania.

BORN

—to Rev. and Mrs. Marvin L. Buell of Margarita, Canal Zone, a daughter, Elizabeth Kim, on February 26.

—to Rev. Don and Adeline Owens of Warr Acres, Oklahoma, (missionaries on furlough from Korea) a daughter, Dorothy Mae, on March 3.

SPECIAL PRAYER IS REQUESTED

—by Christian readers "that we will go into the

Why Include the Church in Your Will?

Making a will permits you to distribute your estate to your heirs as you wish, and it also provides you with the opportunity to support those Christian causes and ideals for which you have stood during your lifetime.

If you include in your will a bequest to the church, you will advance God's kingdom on earth and extend your Christian influence into the future.

When you plan your estate, arrange in your will for a bequest to the church's mission and education causes as a significant act of Christian stewardship. It will reflect your concern for mankind, and bring a sense of joy and deep satisfaction.



church of God's choice—there is division in the family; and that I may be established in sanctification";

—by a reader in Florida for God's special touch of healing on his body, afflicted with a number of ailments.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

Hawaii	April 21 and 22
San Antonio	May 18 and 19
Arizona	May 26 and 27
New Mexico	June 1 and 2
Maine	June 15 and 16
New England	June 22 and 23
West Virginia	July 7 to 9
Northwestern Ohio	July 13 and 14
Colorado	July 20 to 22
Missouri	August 4 and 5
Tennessee	August 10 and 11
Kansas City	August 17 and 18

G. B. WILLIAMSON:

District Assembly Schedule

Northwest	May 11 and 12
Idaho-Oregon	May 19 and 20
Abilene	May 25 and 26
Northeast Oklahoma	June 15 and 16
South Dakota	June 22 and 23
North Dakota	June 30 and July 1
Northern California	July 14 and 15
Oregon Pacific	July 20 to 22
Akron	August 4 and 5
Virginia	August 11 and 12
South Carolina	August 18 and 19
North Carolina	September 14 and 15
New York	September 23 and 24

SAMUEL YOUNG:

District Assembly Schedule

Alabama	May 19 and 20
Florida	May 23 and 24
British Isles South	May 28 to 30
British Isles North	June 6 and 7
Michigan	July 13 to 15
Northwest Oklahoma	July 20 and 21
East Tennessee	July 28 and 29
Kentucky	August 11 and 12
Minnesota	August 18 and 19
North Arkansas	August 31 and September 1
South Arkansas	September 7 and 8
Jacilin	September 14 and 15

HUGH C. BENNER:

District Assembly Schedule

Los Angeles	May 11 to 13
Washington Pacific	May 18 and 19
Canada Pacific	May 26 and 27
Alaska	June 1 and 2
Nebraska	June 23 and 24
Northeastern Indiana	June 29 and 30
Southwestern Ohio	July 13 and 14
Pittsburgh	July 21 and 22
Wisconsin	August 4 and 5
Iowa	August 10 to 12
Indianapolis	August 17 and 18
Louisiana	August 31 and September 1
Southeast Oklahoma	September 7 and 8

V. H. LEWIS:

District Assembly Schedule

Sacramento	May 11 and 12
Central California	May 18 and 19
Southern California	May 25 to 27
Canada West	June 9 and 10
Canada Atlantic	June 22 and 23
Albany	June 30 and July 1
Chicago Central	July 7 and 8
Eastern Kentucky	July 20 and 21
Southwest Indiana	July 28 and 29
Northwest Indiana	August 11 and 12
Northwestern Illinois	August 18 and 19
Houston	August 31 and September 1
Southwest Oklahoma	September 8 and 9

GEORGE COULTER:

District Assembly Schedule

Washington	May 4 and 5
Philadelphia	May 11 and 12
Mississippi	May 18 and 19
Rocky Mountain	June 9 and 10
Nevada-Utah	June 15 and 16
Canada Central	June 23 and 24
Eastern Michigan	July 13 and 14
Central Ohio	July 20 to 22
Illinois	July 27 to 29
Kansas	August 3 to 5
Dallas	August 18 and 19
Gulf Central	September 1 and 2
Georgia	September 8 and 9

Your Copy Now Ready!

The historic address delivered by

Evangelist C. William Fisher

on Wednesday night, January 12, 1966, at the Conference on Evangelism in Kansas City, Mo.



Only
\$1

DR. EDWARD LAWLOR
Executive Secretary
Department of Evangelism, Says:

"A highlight of the conference was the address by Evangelist C. William Fisher which forms the content of this book. It was an electrifying message but at the same time probing and soul-disturbing. It will bear reading again and again, for we all need its warning and its challenge."

RUSH your order TODAY

and share some of the great moments experienced by hundreds of Nazarenes at this never-to-be-forgotten conference on soul winning.

Complete and mail this handy order form AT ONCE

Please send _____ copies at \$1.00 each of
IT'S REVIVAL WE NEED! by Dr. C. William Fisher, to:

Name _____

Street _____

City _____

State _____ Zip _____

CHECK or MONEY ORDER Enclosed \$ _____

CHARGE (30 days) TO: ☐ Personal _____ (Other) Account _____

**JUST OFF
THE PRESS**

72 pages, paper

Only \$1.00

postage paid

Price slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141
Washington at Bresee, Pasadena, California 91104
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

Results in Germany Hearten Worker

By ELLA FINKBEINER*

Busingen, Germany—Last weekend I visited our Frankfurt, Germany, church. After the morning message by Jerry Johnson, thirteen souls prayed their way to victory. It was a time of rejoicing, but what thrilled me most as I sat in that service was to look into the faces of others.

Only a few months before, a family had been invited by a Nazarene neighbor to attend the revival services. They had been to Billy Graham's meetings when he was in Germany a few years ago, and since had looked for a church that preached the gospel as he presented it. They said surely there must be a church somewhere in Germany that has the same gospel message. Here in that revival they found what they had been seeking for.

Their hearts were made glad and today they are serving the Lord in a

wonderful way. The mother is president of the missionary society and the father is usher. The two daughters are leaders among the youth, and one could soon be the organist in the church.

Then I looked at another woman just bubbling over with joy because she has found the peace and happiness she was looking for. Just a few months back she was still attending the State Church, which she thought she must forever endure. She is of such a happy nature and didn't approve of the long faces and unhappiness she saw when she worshipped there.

Her Nazarene neighbor invited her to attend a revival meeting. There she knelt at the altar and found forgiveness and later heart purity. Her whole life is changed and she is hungry to read all the religious books she can find. As I sat next to her in the Sunday school class that morning, she was so eager to tell others what she had read and was one of

the main ones to take part in the discussion.

She sat in the choir that morning with a shine on her face and her heart overflowing with joy. Her children are as happy as their mother and are taking their places as leaders in the youth work. The seventeen-year-old daughter told me that morning as she sat next to me in the service that this was more wonderful to her than any activities she used to participate in. She is coming to visit us at the Bible school next month and hopes someday to be a student.

A young Christian girl had heard of our new printshop in Frankfurt and came to have some work done. She was happy to find out about the church and asked our printer, Manfred Dannewitz, to pray for her mother. This Sunday morning the mother was among those who knelt at the altar.

*Mrs. Finkbeiner is the wife of Rev. A. J. Finkbeiner, an instructor in the new European Bible College in Busingen, Germany.

Late News

Harper Cole on Leave



Harper Cole

Rev. Harper Cole, office manager for General Treasurer John Stockton for ten years and manager of International Center for the Church of the Nazarene for the last three years, has

taken a leave of absence as of June 1 to do graduate work at the University of Oklahoma.

During part of his time in Kansas City, Mr. Cole was pastor of the Southwood, Kansas City, Church and has recently assisted in the formation of the new Overland Park Church.

Mr. Cole will be serving in a part-time capacity with Bethany Nazarene College during his graduate studies.

Recuperating After Surgery

Dr. E. S. Phillips, secretary of World Missions, is recuperating at his home in Kansas City following surgical treatment at a hospital in Boston on Wednesday, February 23. He returned to Kansas City on March 8 and will be home a few days. The surgery was classified as repair and routine.—N.I.S.

Wounded in Vietnam

Pfc. Charles E. Robinson, son of Chaplain and Mrs. Lyle W. Robinson, was wounded in the head by shell fragments in an engagement in Vietnam late in February. His condition was reported as serious. He was with an army airborne division. Robinson trained four months at Fort Polk, Louisiana, following his enlistment last June. His father, a lieutenant colonel in the army chaplaincy, is expecting to be sent to Vietnam soon on duty.—N.I.S.

Escape Mississippi Tornado

Nazarene churches and families escaped unscathed in the tornadoes on Thursday, March 3, which killed sixty persons and caused much damage in the city of Jackson and all central Mississippi. District Superintendent W. Charles Oliver wrote that a brick church and parsonage of another denomination were leveled across the street from a Nazarene home mission project (Woodville Heights) which was untouched.—N.I.S.

E.N.C. Librarian to Serve In European Bible School

Miss Dorothy King, librarian at Eastern Nazarene College, will spend a sabbatical leave setting up the library for the new European Bible College at Busingen, Germany.

Miss King will organize a basic library to provide European students with essential material for courses

leading to ordination in the Church of the Nazarene, including Bible, theology, church history, Christian education, pastoral counseling, literature, history, psychology, and sociology.

The E.N.C. librarian will return to her duties at the college in Wollaston, Massachusetts, in late August.

NEWS of the Religious World

Brazilian Priest Gets Permission to Marry

DENVER, COLO. (MNS)—"Marriage, with the permission of the Holy See, of a nationally known priest-member of the federal parliament, who has been laicized, has been played up on the front pages of the Brazilian press for more than a fortnight," says the *Register*, a Catholic weekly published here.

The marriage was performed by Archbishop Oscar de Oliveira. The couple later conformed to civil law by having a civil marriage ceremony, attended by the Brazilian vice-president and numerous other officials.

"The daily press has already made a sensation of the marriage, and claimed that vast numbers of Brazilian priests had sought similar dispensations from the law of celibacy," the *Register* said.

Key Words

In
Next Sunday's Lesson

By RALPH EARLE

THE CHURCH VICTORIOUS

I Corinthians 15:20-26; Revelation 7: 9-10, 13-17 (April 10)

● **Firstfruits**—Paul says that Christ, in his resurrection, became the “firstfruits” of all who through Him will be raised from the dead (I Corinthians 15:20, 23). This resurrection of the righteous will take place “at his coming” at the end of this age.

The Greek word is *aparche* (ay’). It comes from the verb *aparchomai*, which means “make a beginning (in sacrifice),” and so “offer firstfruits.” It is used several times in the New Testament for Christians, but here for Christ. In His resurrection and ascension Christ became the Firstfruits of the resurrected saints whom He will present to the Father.

● **Robes**—The Greek word is *stole*, which has been taken over into English. It signified a long, flowing robe, reaching down to the feet. Such robes were worn by kings, priests, and persons of high rank. The Pharisees loved to walk in such “long clothing” (Mark 12:38; Luke 20:46). But when the prodigal son returned home, it was “the best robe” (Greek, “the chief stole”) which the forgiving father ordered placed on him. The angel at the empty tomb wore a *stole* (Mark 16:5).

The only other places in the New Testament where this word occurs are in Revelation (6:11; 7:9, 13, 14). The redeemed saints will be dressed as kings and priests, which indeed they are (Revelation 1:6; 5:10).

● **Feed**—The common Greek verb for “feed” is *bosko*, which been adopted in English as a trademark name. But here (Revelation 7:17) a more tender term is used. It is *poimaino*, “tend as a shepherd” (from *poimen*, “shepherd”). This is the word Jesus used when He said to Peter, “Feed my sheep” (John 21:16)—literally, “Shepherd My sheep.” In turn, Peter wrote: “Feed [shepherd] the flock of God” (I Peter 5:2).

But the beautiful picture in Revelation is that Christ will be our eternal Shepherd. He will tenderly care for His sheep forever.

The Answer Corner

Conducted by W. T. PURKISER, Editor

I am writing to ask if you know anything about the broadcast “The World Tomorrow” and the paper, the *Plain Truth*.

Only the facts recorded by Herbert Henry Ehrenstein in an article published in *Eternity* magazine last year, together with what I have noted in occasional copies of the *Plain Truth* which have come my way.

While the radio broadcast does not deal with a great deal of doctrine, the paper rather consistently advocates the Saturday Sabbath and British-Israelism, the view that the “ten lost tribes” were the ancestors of the British and American people.

It also propounds a number of other doctrines at variance with evangelical Christianity. It affirms that the new birth is not conversion but resurrection. It pours scorn on the doctrine of the Trinity. It holds that the Jewish calendar should be followed by Christians, and the Lord’s Supper taken only at the Passover time once a year.

The printed material teaches soul sleep and the annihilation of the wicked.

It maintains that water baptism is absolutely essential to salvation. It appears to deny the deity of the Holy Spirit, since the *Plain Truth* for January, 1965, says: “God is *not* a Trinity. God is a FAMILY (Eph. 3:15), composed of the Father, and Jesus Christ, the first-born *among many brethren* (Rom. 8:29). The Bible does not teach a ‘closed’ God-head. Rather, true Christians can become Sons of God—very members of the *God Family*—if they are *born again* by His Spirit at the resurrection” (emphasis in the original).

The implications of this paragraph are too blasphemous to consider, and its confusion of biblical truth too monstrous to outline in detail. It is my judgment that this is plain untruth—if not much worse—and should be strictly left alone by those who desire “the faith which was once delivered unto the saints” (Jude 3).

I would like to know what percentage of people get saved at these age-groups; five to ten, ten to eighteen, eighteen to twenty-five, twenty-five to forty, forty to sixty, sixty and up. I would like to know what it was fifteen years ago, and also the latest.

Sorry, I have not been able to find the precise information you desire. Perhaps an informed reader can help us out.

The Department of Church Schools has supplied information based on a survey in Indiana which shows the age of conversion as follows:

8-12 years, 128 of 1,000
13-16 years, 392 of 1,000
17-20 years, 322 of 1,000
21-24 years, 118 of 1,000
25 and up, 40 of 1,000

Stated in percentages:

Before 9 years, few
Before 15 years, 70%
Before 21 years, 86%
Before 25 years, 96%
Over 25 years, 4%

I do not know whether there has been any material change in these percentages across the years. I would guess there probably has not been much.

Dr. Albert F. Harper suggests that the age of conversion may be described as follows: nursery-kindergarten—CAN; primary—MAY; junior—OUGHT; junior high—MUST.

Certainly the influence of the home is vitally important. It has been said that when both parents are Christians, 66 percent of the children become Christians. When one parent is Christian, 33 percent of the children become Christians. When neither parent is a Christian, the percentage drops to 10—and lower.

A “Jesus Only” believer remarked to me, “We will never see the Holy Ghost in heaven.” My question is, Will we see the Father and the Holy Spirit as well as the Son in heaven?

Since Isaiah saw God “sitting upon a throne, high and lifted up” (Isaiah 6:1), and since John the Baptist “saw the Spirit descending from heaven like a dove” upon Jesus (John 1:32), I can see no reason why all the redeemed should not see both Father and Spirit

in heaven as well as the glorified Christ.

Perhaps the “joker” in the question is in the word “see.” We shall certainly know the divine presence in a way that will be beyond anything we have experienced here in this world. That’s good enough for me.

which
– for your money
this Easter?



1966 EASTER OFFERING
FOR WORLD EVANGELISM

Church of the Nazarene